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ABSTRACT

This study explores the value-oriented behaviors associated with membership in prominent youth organizations in the Soviet Union and the United States of America during the Cold War. The archetypal heroic ideals and values of the Soviet Octoberists and Pioneers and the U.S. Boy Scout and Girl Scout organizations were examined. Key political, religious, and psychological differences were found in the Soviet and U.S. youth organizations. Somewhat surprising were the many similarities that were also found. Suggestions are offered for building individual and group identities in Russia and the United States today based upon the conscious choice of values and ideals relevant for living in the Post-Cold War era. (Contains 3 tables and 14 references.) (Author/BT)

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Professional Paper

American and Soviet Adolescent Archetypal Heroes of the Cold War

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Paper presented at the 48th Annual Meeting of the New York State Sociological Association in Potsdam, New York, October 13-14, 2000.

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Abstract

This study explored the value-oriented behaviors associated with membership in prominent youth organizations in the Soviet Union and United States of America during the Cold War. The archetypal heroic ideals and values of the Soviet Octoberists and Pioneers and the American Boy Scout and Girl Scout organizations were examined. Key political, religious, social, and psychological differences were found in the Soviet and American youth organizations. Somewhat surprising were the many similarities that were also found. Suggestions are offered for building individual and group identities in Russia and the United States today based upon the conscious choice of values and ideals relevant for living in the Post-Cold War Era.

American and Soviet

Adolescent Archetypal Heroes of the Cold War

What is the significance of that split, symbolized by the "Iron Curtain," which divides humanity into two halves?

--Carl Gustav Jung

Now that many have claimed the Cold War to be officially over, we struggle to make sense of a powerful historical event that lasted over 46 years (1945-1991) and influenced the lives of many generations worldwide. This is a particularly appropriate time for thoughtful reflection on how the Cold War impacted the lives of people who today call themselves Americans and Russians. John Kenneth White (1998) in the book, Still Seeing Red, suggested that during the Cold War in America the "anti-communism crusade touched nearly every department of life... Virtually nothing was beyond its reach" (p. 13). Few scholars have critically pondered the impact of the Cold War on human psychological development and values formation.

Two central purposes guide of the current study: (1) How can we better understand the values and behaviors amongst Cold War adversaries that influenced human development? and (2) How can the lessons of such a powerful experience help us live in the Post-Cold War Era? First, a case needs to be made why this investigation is of value. Second, a methodological and theoretical paradigm needs to be established to explore this phenomenon. Third, the exploration needs to be carried out. Fourth, implications need to be drawn

for current and future generations so that we might learn from the lessons of history.

Importance of This Investigation

What if we could carefully select a random sample of 100 people born in 1950 in the U.S.A. and 100 people born in the U.S.S.R. in the same year? Imagine that we could select representative children from America (Susan and Larry) and their counterparts born in the same year in the Soviet Union (Ludmilla and Sasha). What kind of Cold War experiences would they have encountered as they entered their pre-teenage years during the Cuban Missile Crisis? What were the values, beliefs, and ideals to which these adolescents would aspire as they approached adulthood? Who were their heroes?

Why should we even examine these individuals? There are obviously many excellent answers to such a question. A few suggestions are offered below.

(1) These four individuals would be reaching the important benchmark of age 50 in the year 2000 and find themselves living in a Post-Cold War world.

(2) They would likely have raised children and passed on certain values and beliefs formulated during their development.

(3) They would perhaps hold leadership positions in society as adults.

(3) They would now be living in a Post-Cold War world, but bring with them well established values and behavioral patterns established during the Cold War.

It is the author's contention that these people (Americans and Russians) need to better understand their Cold War experiences in order to comprehend their

developmental heritage, values, and heroes. This is necessary in order to chart the destiny of American and Russian citizens in the new millennium.

Theoretical and Methodological Framework

This qualitative exploration of the heroic behaviors of adolescents in two major opposing cultures during the Cold War demands a psychological and historical examination of ideals, values, and expected behaviors. Adolescent development is obviously dependent upon earlier pre-teen and childhood experiences where young people learn what behaviors are rewarded and admired in society. Heroic figures in the arenas of the family, sports world, military, religion, and political life offer important sources of values and behaviors that are imparted to future adults.

Heroes are easily identifiable, since they are normally given public recognition and honors such as awards, badges, medals, and certificates. A search through the artifacts of the Cold War yields useful social structures present in the USSR and USA during the 1950's, 1960's, 1970's, and 1980's that likely influenced millions of youth at critical periods of human development.

This study will examine the heroic ideals of two important youth organizations during the Cold War. The Octoberists (ages 7-9) and Pioneers (ages 10-15) in the Soviet Union and the Boy/Girl Scouting experience in America will be the focus of analysis. The following research question was employed: What similarities and differences related to adolescent development existed in these Soviet and American youth organizations during the Cold War?

The inspiration for such a comparative cross-cultural Cold War study originates in an astute observation made over three decades ago. It was Urie Bronfenbrenner (1970) who suggested that "Some readers may be impressed by the similarity between these Communist precepts for the young and those promulgated by Western youth organizations like the Boy Scouts" (p. 38). This should not come as a surprise, since Rosenthal (1984) noted that Czar Nicholas II, well before the Soviet era, in 1910 was much impressed with the possibilities which existed in the Scouting "movement for developing discipline, patriotism and loyalty" (p. 280).

The idealized adolescent expectations in a society offer a valuable heroic lens to examine social movements that impacted the lives of large numbers of children and adults during the Cold War. Every society defines heroic behavior and people are likely to measure their own behavior against such a societal standard. Soviet youth organizations and American Scouting served exactly such a function.

These idealistic and heroic expectations for youth are well captured in the notion of archetypes proposed by Carl Gustav Jung. Archetypes "are not inherited ideas, but mentally expressed instincts, forms and not contents" (Jung, 1976, p. 188). Such ancient or archaic images when activated motivate individuals to act in prescribed ways and function at the symbolic and unconscious levels. Weiten (1995) suggested that "archetypes are emotionally charged images and thought forms that have universal meaning" (p. 481).

According to Jung, the hero motif can be traced back in human history to saving the life of another, conquering a villain, and/or defeating dark forces. The public identification of heroism increases the likelihood that such behavior will be repeated by others in the future, especially youth. The ideal personality at a given moment in historical time is, therefore, linked to the past and the hero is of great value to society. These archetypes harbor conscious and unconscious elements of behavioral patterns as well as individual (personal) and collective images. Balance between these elements is crucial to well being, since the domination of one element precludes the expression of the other element. An analysis of the icons and expectations for heroic youth during the Cold War offer valuable insights related to behaviors, values, and belief systems likely adopted by adolescents.

Soviet Archetypal Values for Youth

The collective upbringing in the Soviet Union reflects many interesting elements related to child rearing and adolescent development. Bronfenbrenner (1970) offered eight beautiful colored prints of Soviet posters presenting youthful images and the Laws of the Pioneers for analysis (see pp. 39-46). He pointed out that the Soviet school emphasis "was on subject matter and character education" (p. 28). Through such organizational influence, a young person was also taught to "set the judgement of the group above his own and subordinate his interests to that of the collective" (p. 50).

The influence of such Soviet heroic organizations was extensive, since membership in the communist youth organizations was nearly universal and the classroom formed a key unit for membership in the Octobrists and Pioneers. Membership in the Octoberists and Pioneers prepared capable youth for entry into the Young Communist League (Komsomol). Podolskij (1994) reported the 1986 membership in these Soviet youth organizations as: Pioneers (20 million) and Komsomol (over 41 million).

Table 1 offers a sampling of expectations for young people who were Octoberists and Pioneers. Key political and social elements included the importance of the collective view, Soviet patriotism, and socialist humanism. The religious realm focused upon a form of atheism where science is valued over superstition. The more generic elements expected of youth included hard work, becoming a worthy citizen, assisting others, and success in school. Character elements of importance were truthfulness, honesty, kindness, patience, honor, industry, courage, respectfulness, and perseverance.

American Archetypal Values for Youth

Unfortunately, there was not a perfect parallel for the Octoberists and Pioneers in American society during the Cold War. For example, Scouting was far from a nearly universal experience in America. As cited earlier, Bronfenbrenner (1970) suggested that some of the Soviet ideals closely matched the Scouting phenomenon in America. Is such a comparison really justifiable? A deeper exploration of the Boy Scouts and Girl Scouts will offer insights related to this issue.

How popular was Scouting in America during the Cold War? Did American society value Scouting during the Cold War? How many young Americans participated in Scouting during the Cold War? Fortunately, American polling information exists from this historical time period to answer some of these questions.

A 1955 Gallup Poll found that 56% of respondents had "read, seen, or heard something about the Boy Scouts" during the past six months. In a 1974 Roper Poll, 89 percent of adults felt the Boy Scouts and Girl Scouts made a very important or fairly important "contribution to society." The public visibility of the ideals of Scouting seems to have been substantial during the Cold War. A 1979 poll found that 35 percent of adult respondents had actually been a Boy Scout or Girl Scout. The heroic nature of Scouting seems to be well etched into the fabric of American society and extends well beyond actual membership experiences.

Macleod (1983) documented that in 1970 the Cub Scouts enrolled 38 percent of all American boys aged eight through ten. In 1972, Cub Scouting claimed nearly 2.5 million members and regular Boy Scouting boasted almost 2 million members (Macleod, 1983). Heroic figures for boys from this era who were former Scouts included astronauts Buzz Aldrin, Wally Schirra, and Alan B. Shepard, and the psychologist B. F. Skinner.

deLeeuw (1965) reported that there were 3.5 million Girl Scouts in the U.S.A. in 1964. Famous heroes for girls at this time were the former Girl Scouts: Debbie Reynolds, Margaret Bourke-White, and Ann Landers.

The purpose of Scouting in America becomes crucial for the current analysis. The purpose of the Boy Scouts of America as chartered by Congress in 1916, is "to provide an educational program for boys and young adults to build character, to train in the responsibilities of participating citizenship, and to develop personal fitness" (http://www.bsa.scouting.org). The stated purpose of the Girl Scouts is "We do dedicate ourselves to inspiring girls with the highest ideals of character, conduct, patriotism, and service that they may become happy and resourceful citizens."

These data provide some support for making a cautious comparison between the Soviet and American youth organizations identified in this study. The comparative elements of popularity, purpose, membership, and visibility seem to be satisfied at a fundamental level. A deeper exploration of the historical antecedents of Scouting is crucial to further understanding why this comparison might be appropriate.

Many trace the worldwide origin of Scouting back to British Colonel Robert Baden-Powell who was the hero of the Battle of Mafeking in the Boer War. He soon returned as a hero to young English males and used his military background and survival skills to produce the 1908 book, Scouting for Boys. Rosenthal (1984) has suggested that this book made Baden-Powell, "after Shakespeare, the most widely read British writer of all time" (p. 13). Baden-Powell's sister, Agnes, soon began the Girl Guides as a female complementary organization to the Boy Scouts in 1912. The fact that the Boy Scouts of America organization was founded in 1910 supports the premise that this idea

quickly spread abroad. The Girl Scouts of America organization was founded around 1913.

Representative Scouting training manuals from the Cold War era were used as source documents for analysis. The Wolf Cub Scout Book (1967) and Girl Scout Handbook (1953) became primary sources in the data collection. B.S.A. and G.S.A. website materials were used for additional documentation. Secondary sources were also employed for the analysis of the Boy Scout movement (Macleod 1983; Rosenthal 1984).

Tables 2 and 3 depict some values and goals of the Boy Scouts and Girl Scouts, respectively. The most obvious element of any analysis here needs to be the recognition of the gender differentiation of these organizations. Such segregation by gender would appear to be linked to cultural values and historical tradition. The first rule of the early Girl Guides was that "girls must not speak to a Boy Scout if they saw him in uniform" (deLeeuw, 1965, p. 16).

This gender-split tradition seems to have continued well beyond the Cold War. Sixty-six percent of respondents were opposed to allowing the admission of girls to Boy Scout and Cub Scout troops (26 percent favored this change) in a 1991 Los Angeles Times Poll. Some attempt to offer an organized Scouting setting which encourages males and females to work together can be seen by the fact that girls were first admitted to the Explorers in 1968. By 1981, some 200,000 girls aged 14-16 had joined their male counterparts in Scouting as Explorers.

Although the primary focus of this investigation is to explore Soviet and American heroic youth ideals, the gender separateness of youth group orientation in America must also come under scrutiny. An analysis of the values and sample activities of the Boy Scouts and Girl Scouts offers some distinctiveness along gender lines. The inclusion of activities in the Girl Scouts related to interior decoration, child care, hospitality, and dressmaking fail to have their counterparts in the Boy Scouts or at least the same emphasis. A more detailed analysis shows that young girls in the 1950's were taught that mixing patterns of furniture or draperies would create a "disturbing" result, diaper changing and baby sitting tips, how to sew their own clothes, and how being a good conversationalist would be a ticket to popularity. It would be expected that such differences would emerge in a society that has historically employed a strong emphasis upon differentiated sex-role behaviors.

There would appear to be great similarity in the goals, values, and expected behaviors of the Boy Scouts and Girl Scouts if the issue of homogeneous gender-based format is controlled for in the analysis. This is in part explained by the historical founding of Scouting. There may be an important Cold War link to the notorious sexism etched into the fabric of American society. Some might have claimed that equity and equality among men and women during a wartime threat might disrupt the gender roles and differential values promoted in society. A time of national crisis might foster the need to maintain the status quo.

Still many basic Scouting values such as love of God and country, working hard, helping others, trustworthiness, loyalty, courteousness, obedience, thriftiness, friendliness, and cheerfulness are values shared by both the Boy Scouts and Girl Scouts. Such similarities in heroic ideals suggest considerable universality in personal qualities and character elements admired in American society regardless of gender. The use of the identical motto: "Be prepared" also speaks to similarity of the B.S.A. and G.S.A. purpose.

Cross–Cultural Comparison

Some key points separated the heroic development of youth in the Soviet Union and America during the Cold War. The most prominent differences to be noted arise in the political, religious, social, and psychological realms. The Soviet Union would have been expected to promote behaviors that would perpetuate the socialistic, communistic, and totalitarian state and would help youth adapt to the Soviet lifestyle. The United States would, in turn of course, be expected to promote behaviors that would perpetuate the adaptation of youth to a more democratic society and the continuation of such a government. The Soviet belief in atheism and the contrasting American belief in God also dominated the developmental landscape for young people growing up during the Cold War.

The relative importance of individual identity and group identity further differentiated Soviet and American Cold War life. Imagine a continuum where the individual is all-important on one end and the group is all-important at the other end. It is clear that the Soviet and American systems were aiming for ideal

behaviors at very different points on this continuum. Although America has long been known for its devotion to individualism, the prominence of Scouting as highlighted in this study suggests the additional importance of group identity where a common set of ideals has been established. This emphasis clearly does not approach the Soviet ideal of dependence upon group cohesiveness and collective power. Democratic and free-market ideals require a delicate balance between the needs of the individual **and** the importance of social connectedness.

It seems quite clear that what the Cold War did for both sides is highlight differences in social structure, expectations, and beliefs. Each adversary oversimplified, stereotyped, and exaggerated life in the other country in order to claim their social system was superior and gain a Cold War advantage. Unfortunately, such a process also demanded that each adversary view itself in simplistic, stereotypical, and extreme form. This is commonly done when adversaries are in need of bolstering political support for an important cause. Clearly it would have been hard to even conduct the current study which strives for objectivity in the midst of the Cold War.

The powerful influences of the political, religious, social, and psychological realms offer a deeper contextual understanding of human development during the Cold War. Much of this type of adversarial Cold War thinking has been embedded in our collective unconscious. The following example from a Cold War Era American textbook taught impressionable students that "Soviet citizens have their minds poisoned against the United States from the earliest age" (Gunther, 1962, p.101).

The time is ripe for leaders and policy makers in Russia and the United States to critically examine their value systems and archetypes. It is possible to make appropriate adjustments. Don't young people still obtain their values and heroic ideals from the family, youth organizations, school, church, and government? Isn't there a systematic method whereby values and ideals are perpetuated to future generations?

A theoretical framework is needed to guide leaders as they attempt to make sense of such phenomena. Carl Jung provided one useful tool as we think about what is contained in the collective unconscious. It is time to "take stock" and examine what values we (Americans and Russians) wish to promote and what forms of heroic ideals are to be honored. What are the current collective identities in Russia and the United States? What does it mean to be a Russian? What does it mean to be an American? Who are our heroes?

Erik Erikson also offered a theoretical framework that can help us understand individual and group identity. What if we considered the conscious and unconscious childhood identifications formed around ages 6-9? Children looked to their parents, Scouting and Pioneer leaders, teachers, and other heroes and identified with these individuals by taking on their values, beliefs, and expectations. Erikson (1964) proposed that healthy identity formation was "not the sum of childhood identifications, but rather a new combination of old and new identification fragments" (p. 90).

This brings us back to the hypothetical individuals mentioned earlier. What does this analysis offer Susan, Larry, Ludmila, and Sasha as they confront

the challenges of living in the Post-Cold War Era? Erikson's paradigm offers a valuable guide. The challenge is to take a conscious and critical look at our heroes and childhood identifications. It would seem prudent to carefully examine heroic values and not simply in a knee-jerk response emulate such behaviors. Since unconscious processes are at work here, this will likely be a challenge. The following questions seem to be relevant starting points: Why do we value something? Is this value congruent with other values we hold? What are the values of a democratic way of life, an open society, and free-enterprise system? What values do our heroes demonstrate? As Herman (1997) has suggested, tragically, "Many adults live their entire lives with a dominating, externally based value system that has never been personally probed, questioned, or tested" (p. 151). This condition offers the opportunity for change as we confront the Post-Cold War world.

Many universal values emerge from an analysis of Tables 1, 2, and 3. The ideals of helping others, self-discipline, love of learning, development of physical skills, patriotism, health awareness, safety, conservation of nature, and respect for authority were relevant during the Cold War and continue to be important. Common activities such as intellectual pursuits, athletic endeavors, hiking and camping, and artistic skills continue to allow young people to function in society. There are many powerful values here that could promote adolescent development.

Russian leaders today need to take stock and chart the future for the next generations. It would be dangerous to reject all elements of the Soviet ideals of

the past. The old saying, "Don't throw the baby out with the bath-water!" seems to be particularly relevant here. It would be too easy and catastrophic to throw away all the values and heroes of the past including, of course, the Soviet era without first examining the potential usefulness of those values. Many of these values and goals closely match the ideals needed for youth in a Russian society. The Russian people need to learn the truth about American society and also discover the truth about their own society.

American leaders today have, perhaps, an even more challenging dilemma. How do we learn from the Cold War experience and set a course for re-inventing American ideals? Every wartime experience is filled with propaganda whereby the enemy is demonized and differences are exaggerated. One guiding principle seems to be that the end justifies the means.

According to a 1984 Public Agenda Foundation Poll, 74 percent of Americans agreed that 'the real problem with communism is that it threatens our religious and moral values." Without a common Cold War enemy such as communism that served as a unifying bond amongst fragmented American societal groups, the people of the United States of America struggle to re-define themselves. The lost enemy of communism has given rise to those who support more diverse and sometimes even more radical viewpoints. The search for a moral compass and values to confront the Post-Cold War era continues to elude American policy makers, parents, and educators. Americans need to seek the truth about Soviet society and also learn more about their own society.

A thoughtful analysis of the findings of this study should lead us to question the rationale and effectiveness of the gender segregation that exists in Scouting in America. The success or failure of the Explorer ranks in Scouting may be an important signpost. A partial explanation of the current scenario would appear to stem from historical tradition and societal emphasis upon sex-role behaviors. American educators continue to debate and ponder the identical issue in a related context when they consider the pros and cons of same-sex classroom learning environments.

The current challenge is to understand how such powerful Cold War beliefs have infiltrated our society. Is it possible to extract particular beliefs that are found to be untrue or no longer relevant? Cold War contamination has tainted our cultural identity and how we view ourselves. Obviously, there is much work to be done to ensure that current and future youth in America have a coherent system of values. Exactly what it means to be an American in a Post-Cold War World is still unclear.

Clearly it is no longer simply enough to be against communism. Now we must discover what we are in favor of and grapple with why we advocate such values and heroic ideals. Herman (1997) reminded us that "we must pay attention to how, when, and why we choose to take a particular approach to promoting distinct values, in addition to which values we choose to impart" (p. 154). It is as though the end of the Cold War in some real ways makes life more complex and difficult.

The following drawing from a 1956 issue of Scouting captures the main thrust of the topic investigated in this paper. Imagine a young boy, perhaps twelve years old, standing precariously on a huge globe with a worrisome look on his face. His arms are both fully outstretched in opposite directions and his knees are slightly bent so as to maintain balance on the curvature of the Earth. A ferocious-looking bear that wears a military hat adorned with a hammer and sickle is relentlessly tugging on the boy's left arm. An Uncle Sam figure who wears a hat and suit marked with stars and stripes is pulling hard on the boy's other arm. It is as if the Cold War was at least in part about: "Who will win the world-wide battle for youth?"

The current article is targeted for Americans, Russians, and citizens of other interested nations. Many readers will likely remember some of the pledges, laws, promises, and oaths highlighted in this study from their own youthful Scouting or Pioneer days. It is my hope that the ideas presented here will challenge readers to think more deeply about how the Cold War influenced their own personal development and perhaps the values of their children. Knowledge of past heroic archetypes and the courage to reflect and modify key elements of idealistic images constitute an important beginning. We need to rediscover who we are (as individuals and as nations) and where we are going in the new millennium.

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Table 1

Some Examples of Soviet Heroic Ideals (Bronfenbrenner (1970)

Values: truthfulness; honesty; kindness; atheism: science versus superstition; self-discipline; courtesy and cordiality; care, accuracy, and neatness; mastering hiking and camping skills; development of will, patience, appreciation of nature, social life, and works of art; collectivism, duty, honor, conscience; socialist humanism; good manners and standards of behavior; sanitary-hygienic habits; artistic creativity; industry in study; development of physical skills; perseverance and initiative in learning; cultured speech; sense of good and bad behavior

Rules of the Octoberists: (Ages 7-9)

1. Octoberists are future Pioneers.
2. Octoberists are diligent, study well, like school and respect grown-ups.
3. Only those who like work are called Octoberists.
4. Octoberists are honest and truthful children.
5. Octoberists are good friends, read, draw, and live happily.

Laws of the Pioneer: (Ages 10-15)

Written mottos on posters

- A pioneer honors the memory of those who have given their life in the struggle for freedom and the flowering of the Soviet Motherland.
- A pioneer is a friend to children of all nations of the world.
- A pioneer likes to work and takes good care of public property.
- A pioneer is a good friend, cares for younger children, and helps grown-ups.
- A pioneer develops courage and does not fear difficulties.
- A pioneer tells the truth and treasures the honor of his unit.
- A pioneer loves nature; he is a protector of green plants, useful birds, and animals.
- A pioneer is an example to all children.

Table 2
Some Examples of Boy Scout Heroic Ideals

Boy Scouts of America (Ages 7-20)

Values: practice your religion, helping others without expecting rewards, demonstrating initiative, truth, love of God, loyalty, good cheer and happiness, earning you own uniform, having fun, survival skills, helping around home and the community, scholastic education (schoolwork), sense of duty, self-discipline, responsibility, resourcefulness, handicrafts, fair play, outdoor practices, responsibility for one's own physical development, health and hygiene

Motto: Be prepared.

Scout Law: (12 Points)
Trustworthy, loyal, helpful, friendly,
courteous, kind, obedient, cheerful,
thrifty, brave, clean, and reverent

Heroic Figures:

Daniel Boone
Richard Byrd

The Cub Scout Promise
I _____ promise to do my best/to do my duty/ to God and my country/to be square and obey the Law of the Pack. (Note: being "square" means being fair to everybody according to the manual)

The Law of the Pack
The Cub Scout follows AKELA. (AKELA is a Cub Scout name for a good leader. Good leaders first learn to follow.)
The Cub Scout helps the pack go. (When you become a Cub Scout, you are no longer just a boy. Now you are a member of a den and a pack. You can't think only of yourself. You must think also of your fellow Cub Scouts.)
The pack helps the Cub Scout grow. (You will learn things from other people.)
The Cub Scout gives goodwill. (Be friendly to others and they will be friendly to you. Look for things to do for other people.)

Oath:
On my honor, I will do my best:
To do my duty to God and my country, and to obey the Scout Law.
To help other people at all times.
To keep myself physically strong, mentally awake, and morally straight.

Range of Learning Experiences: (Examples from Wolf Cub Scout Book)
Feats of physical skill, respect for the American flag and pledge of Allegiance, keeping healthy and first aid, home safety, conservation of nature, religious activities, reading, cooking, emergency and disaster training, gardening, pets, drawing, singing, using machinery and tools, dramatics, codes and sign language, tying knots, collections, birdlore, fishing, outdoor activities

Table 3
Some Examples of Girl Scout Heroic Ideals

Girl Scouts of America (Ages 7-17)

Values: open-mindedness, learning, social interaction, eradicating prejudices, respect for freedom and the right of every individual, promoting world peace, love of God, patriotism, helping others, honesty, fairness, helping where needed, cheerfulness, friendliness, being considerate, friendship, respect for authority, wise use of resources, protect and improve the world,

Motto: Be Prepared. **Slogan: Do a good turn daily.**

Girl Scout Promise:
On my honor, I will try:
To do my duty to God and my country,
To help other people at all times,
To obey the Girl Scout Law.

Heroic figures:

Sacajawea
Louisa Alcott
Amelia Earhart
Florence Nightingale
Marie Curie

The Girl Scout Laws:
1. A Girl Scout's honor is to be trusted.
2. A Girl Scout is loyal.
3. A Girl Scout's duty is to be useful and to help others.
4. A Girl Scout is a friend to all and a sister to every other Girl Scout.
5. A Girl Scout is courteous.
6. A Girl Scout is a friend to animals.
7. A Girl Scout obeys orders.
8. A Girl Scout is cheerful.
9. A Girl Scout is thrifty.
10. A Girl Scout is clean in thought, word, and deed.

A Sample of Learning Activities:
Arts and Crafts (needlecraft, weaving, interior decoration, photography, architecture) Literature and Drama (reading, writing, pantomime, puppeteer), Music and Dancing (singing and dancing) Community Life (traveling, speaking, Pledge of Allegiance, learning languages) International Friendship (learn about customs of other lands, pen pals) Nature (plants, pets, birds, rocks, minerals, weather, conservation) Out-Of-Doors (camping, outdoor cooking, hiking, compass navigation) Sports and Games (cycling, swimming, boating, skating, horseback riding, canoeing, skiing) Agriculture (farming, landscaping, beekeeping) Health and Safety (first aid, personal health, home safety, child care, community safety, public health) Homemaking (cooking, hospitality, sewing, housekeeping, using tools, dressmaking, good grooming, nutrition)

Author Notes

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I would also like to take this opportunity to inform the reader a bit further related to how this study emerged out of three other personal life experiences. As a brief member of the Cub Scouts during my youth, this experience left an indelible image related to strengths and weaknesses of youth organizations. During 1972, I served in the U.S. Army as a clerk-typist in a European NATO Unit while an active participant in the Cold War. Lastly, I served as a Senior Fulbright Scholar in Moscow during 1993 where I was able to experience first-hand the aftermath of the Cold War in Russia with my family.